

7-25-1971

Evangelical Visitor - July 25, 1971 Vol. LXXXIV. No. 14.

John E. Zercher

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July 25, 1971



page 13

Quizzing -- 1971 Style

The Lever of Power Awaits the Pull

page 4

Congratulations



page 10

Contents

Editorial	3
The Lever of Power Awaits the Pull	4
John McCandlish Phillips	
It is not often that the readership of the <i>Visitor</i> is able to read from its pages an article by a staff writer of the New York Times—a paper that has not only printed the news but has recently made the news. Whatever one may think about the “Pentagon Papers” I believe the article on pages four and five will cause us to again ask what it means to be “in” the world and what is the breadth of a Christian witness to the world.	
Mysticism and Christianity	6
Harvey Sider	
It is obvious that there is a growing interest in mysticism. This interest in a direct and personal experience of the supernatural is seen both within the Christian faith and without. Its non-Christian form is seen in a renewed interest in astrology and a turning to drugs and eastern religions. The writer of this article has lived in a land and among a people with a long and ancient commitment to mysticism. I believe you will find the article interesting and profitable.	
Religious News	7
Zambian Brethren Confer	8
For most of us it is of interest to listen in on a church body as it faces issues and plans for the future. This is our privilege as we “attend” the Zambian Conference.	
Backward Look—Forward Look	9
Fred Holland	
The writer reflects on the time spent in the States preparing to develop and administer the Bible training program in Zambia. He also shares the enthusiasm he feels as he looks to the future.	
Shimonoseki Activities	9
A photo presentation of a congregation.	
And Take the Helmet of Salvation	10
An incident reflecting a Christian couple’s desire to share in a time of joy and to express it out of the culture of which they are a part.	
Pulpit and Pew	11
Pastor and Church Help Ex-Convicts Church Operates Day-Care Center	
Change Is the Name Of the Game	12
Rick Stancliffe	
An explanation of the change this fall of the Sunday School year—why and how.	
Youth Page	13
Church News	14
The Contemporary Scene	16
Supreme Court Blocks Direct Aid	
An interpretation of a crucial decision made by our highest court as it affects private schools.	

MARY

Her name appeared for the first time on the *Visitor* masthead of October 26, 1953. The issue of July 10, 1971 was the last to carry her name as Missions Editor.

After eighteen years Mary C. Kreider has retired as Overseas Missions Editor. Prior to her editorship she had served seventeen years (1933-1950) in the African mission work—a total span of nearly four decades in missions.

Through her efforts the church was kept informed of the comings and goings of missionaries. These were significant years in the mission program. The work in Japan was started the same year she became editor. During these years the church began work in Cuba and Nicaragua.

Her concept of her work was more than the supplying of news. Through her ministry the church felt with the missionaries and the national churches. She called the church to prayer; reminded the church of its obligation of stewardship; kept ever before the reader the call to deeper commitment whether called to go or to stay; and enlarged the missionary vision of the Brethren in Christ.

Her relationship with the editor was open and candid. She was liberal in her praise and fair in her criticism. She knew the value of a picture. The *Visitor* family can be grateful that the usual gray mass of print on the mission pages was broken by photographs from around the world.

We will miss you, Mary. You have had a significant part in the missionary effort of the Brethren in Christ. You added a dimension to the ministry of the *Visitor*. We wish for you many years of good health and purposeful activities. “God bless you and keep you and make his face to shine upon you . . .”

The Editor

EVANGELICAL VISITOR

Volume LXXXIV

Number 14

Official organ of the Brethren in Christ Church, published semi-monthly by Evangel Press, Nappanee, Indiana.

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Subscriptions and change of address should be sent to Evangel Press, Nappanee, Ind. 46550. Include both old and new addresses with requests for change of address.

Renewals \$3.50; new and gift subscriptions \$3.00.

Entered as second-class mail at Nappanee, Indiana 46550.

The Spirit of '71

The August 10 issue will be devoted to the General Conference. But there are impressions of this conference which are fresh in our memory and these memories prompt some observations.

I was impressed with the *alertness* of the conference. New ideas seemed to be the business of the conference. Not all—indeed few—of these new ideas were finalized but they were presented and discussed.

The more than 100-year-old tradition of an annual General Conference has strong indications of ending with the 1972 conference. The action of the conference body was in favor of a biennial meeting.

There was more than the frequency of the conference on the minds of the delegates. The purpose of an annual conference and its structure were part of the question. Neither the frequency, the structure, nor the assumed purpose of the annual gathering were being taken for granted.

The meaning of membership in the church and the requirements for such membership came to the floor of the conference. Wisely no final action was planned nor called for. Provisions were made for discussion and sharing of insights and convictions.

The concern which brought to the conference the consideration of changes in membership requirements expresses an understanding of the church (the congregation) as a family of faith. Into this family members are born by the Spirit and accepted by the older members of the family for growth and nurture and maturity. If in the natural family the *locus* of responsibility lies with the older members of the family for the care of the new child, what then is the role of the family of faith in respect to the new member?

In a carefully worded statement of intent the Board for Missions alerted the church to the demands and opportunities of the current world and mission situation and the Board's intent to explore new means and approaches to meet the challenge. Although the statement was prepared in general terms rather than specific it was apparent that the Board is prepared to call on the church for some new thinking in respect to our missionary effort.

The Commission on Peace and Social action brought to a late session of the Conference the issue of the church's relation to the non-religious conscientious objector. As a conference we have not chosen in recent years to wrestle with this kind of issue. What promised to be an interesting discussion was deferred due to the lateness of the hour and with opportunity for "hearings" to be provided.

The term "hearings" suggests another characteristic of the conference. There was a spirit of *openness*. I sensed a wholesome freedom to state one's position and to ask questions. The spirit of the conference both in the delegate body and in the chair encouraged dialogue.

In fact additional opportunity was given for dialogue as the conference divided into small groups to permit more opportunity for discussion—in this case the matter of the frequency and character of the general conference.

Hearings were held on the proposed membership consideration and on the non-religiously motivated conscientious objector. Conference was uneasy about generalities and wanted clarity and specifics.

A General Conference should be the time and place where the brethren wrestle with issues facing the church. There were indications that this was being done at this conference. The delegates were not intimidated by what some would describe as the power structure. The church showed evidence of learning that a layman's vote carries as much value as that of a minister and either as much value in the final count as an administrator or a board member. The church is people and not an organization chart.

I was impressed with the *youth* who were present. Perhaps they have always been at conference and I am just beginning to see them. They used to come over the week-end to see and be seen. Many still do. But more are coming to hear and be heard. I believe we could have provided more opportunity for them to be heard, but they were there—in the programs, with their music, and on the floor of conference.

From conference I went to a seminar for seminary students and found young men devoted to the church—the Brethren in Christ. In many respects they are more Brethren in Christ than their parents. We were somewhat apologetic. They are non-apologetic. We sought to find a common ground with other evangelicals. They have a new appreciation for our distinctives.

I know of a wife and mother who returned from the conference late Sunday evening and talked until the early hours of Monday answering questions about the conference from her teen-agers who could not attend.

If the church is willing to face issues in the public forum of the delegate body; if the delegates will engage in open and brotherly discussion; and if we see our youth not as the church of tomorrow but as a part of the church today, General Conference will continue to make a great contribution to the life of the Brethren in Christ whether held annually or biennially.

Z

The Lever of Power Awaits the Pull

John McCandlish Phillips

We live in a nation where we are utterly free as Christians to spread the Gospel by every available means—with *no limits whatever imposed upon us*. In fact, the government in this nation protects and ensures the right of Christians to send forth the Gospel.

Yet we see a waning influence of Biblical truths and Biblical standards in the United States. There are no limits imposed upon us, but we have imposed limits upon ourselves by a restricted and narrow vision of what it means to obey Jesus Christ's commands.

Beyond that, we suffer from limits imposed upon us by the active strategy of Satan, whose policy it is to work ruthlessly to prevent our fullest carrying out of the great commission.

Now if we can find out what that strategy is, we will be able to take steps to overcome it.

The *policy* of Satan is the suppression of *God's Word and God's work* to as nearly a total degree as possible.

In nations where more than one billion people are living the promulgation of the Gospel is severely limited, or forbidden, by the governments in power. Whenever possible, our adversary uses the government as the instrument of his persecution of the Gospel, because that is the most efficient, the most nearly total, way.

Since that is not yet possible in America, the strategy used on us is rather less apparent—but it's working.

The essence of that strategy is to *minimize* the Christian impact upon the body politic and the society at large, and to *maximize* the impact of evil upon both. If we look at the overall content of the motion pictures, books, newspapers, and television and radio broadcasting we can see the degree to which this has occurred, and the rate at which it is increasing.

The method by which this strategy is conducted is an *extreme segregation* of *Christians* away from nearly all the vital centers of power and influence in the nation. And this is a strategy in which Christians heartily cooperate!

The writer is a reporter and feature writer for the New York Times. This article is based on a lecture given by Mr. Phillips to the 23rd convention of the Evangelical Press Association.

We have allowed a kind of *Christian ghetto* called the evangelical realm to be established in America with pretty well defined borders beyond which we rarely ever step.

Thank God that we can have an evangelical realm in the United States. I'm glad for it—but it should be a base for a Godly assault upon the power and influence centers of the nation, not a temporarily safe and comfortable abode.

The "god of this world," as the Bible calls Satan, goes after public power—that is, the power to control things. Where he cannot get that, he goes after public influence—that is, the power to reach and to sway men's minds.

The main target is the *public consciousness*. That is what God wants Christians to reach with the truth, and that is what Satan wants to influence by anything and everything but the truth.

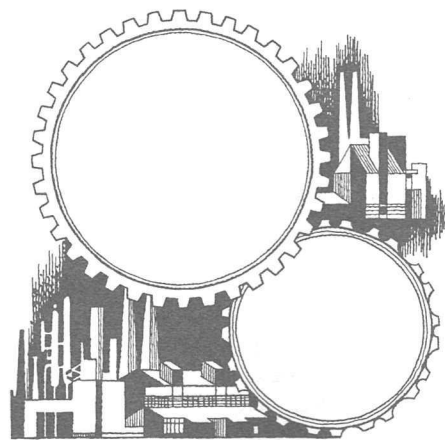
In China, the population is continually assailed with the words of Chairman Mao. If you travel in a train, the words of Mao are broadcast in your car. If you go into a restaurant, a chorus of ten or a dozen young people sing or chant the words of Mao while you eat. Loudspeakers blare out Mao's words in the public places.

In the United States, the public consciousness is not dunned with any one political orthodoxy, but it is relentlessly bombarded virtually from coast to coast by many things which do not make for godliness and peace—by throbbing tribalistic music, by devils' propaganda for indulgence and immorality and sin and drugs and revolution.

The enemy has a tremendous advantage in this because he controls, through unbelievers who are "the children of disobedience," *most of the means of access to the public consciousness*.

Jesus told us to go into all the world and to tell the good news of salvation-by-His-blood—to reach the public consciousness in every place with truth—and to occupy.

It comes down to four things: Go. Proclaim. Publish. Occupy. We must do it to the limit of our capacity, not stopping short.



As evangelical believers, we have not deployed our forces wisely. We have not put what we do have where it will do the most good.

We therefore have the most urgent need for the setting of some *new priorities*, and for the taking of some *new initiatives*.

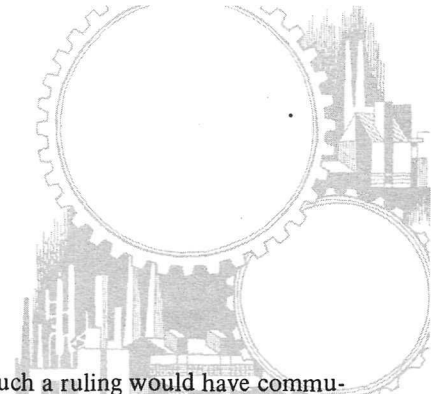
In the sharp division that exists between the evangelical and the secular in America, we have a situation in publishing, for instance, in which there are two complete and separated realms.

There is the evangelical realm, in which we have certain magazines and books and publishers such as Zondervan, Moody, Revell and so on.

Then there is the secular, or the *mass public realm*, with different publishers, different magazines, different books.

The evangelical publications for the evangelical realm are for the most part filled with the truth of the Lord. The publications in the mass public realm—newspapers and magazines that reach many millions of people every day, or every week, or every month—are to an overwhelming degree filled with evil things: new excesses in fashion, new excesses in morals, new extremes in occultism and false mysticism, and, of course, much of the current vogue in disruption, violence and revolution.

So we believers reach ourselves with the truth—and I'm glad that we do—but we allow the mass public media to go



the devil's way for want of a few purposeful, faith-filled Christians to occupy them, not for their personal gain, but for Christ.

It does not take a majority, or anything like it, to wield an effective influence for truth and against evil in such places. It takes a clear-sighted minority.

As Christians, charged by our Lord to proclaim and occupy, we have been segregated out of the one place where the most people can be reached the most often—the mass media. There are times when I tell my editors of a story of Christian significance. Sometimes they tell me to cover it.

To give you some idea of the extent and rapidity of the news process, it is possible for me to go out and cover such a story and to come back and sit down at my typewriter at 5 P.M. and to write a story by 6:45 P.M. that will, three hours later, begin to go out in nearly 900,000 copies.

A newspaper is usually read by several people: Father reads it, mother reads it, brother reads it, sister reads it. So those 900,000 copies reach, in a little over 12 hours, some 2 million readers.

Those copies go into every state in the nation, to high places in foreign capitals, into the White House and to most Congressmen, to hundreds of thousands of homes in a wide urban area, to most universities, to corporation offices, to a high percentage of influential and active people.

Why do we not have in America some major newspapers and magazines owned and operated and chiefly edited by believers? There are areas of the world where that would be impossible, where all the media are concentrated in the hands of the government for its propaganda. In those nations, Christians could yearn with all their hearts and souls to be able to publish forth news and views, but they could not.

We have failed to be strategic, and because we have failed to be so, the nation is suffering terrible damage and moral downcasting.

We saw not so very long ago how one woman—expressing in her being the

historic enmity of Satan against the Word of God—marched all the way up to the Supreme Court to complain that the reading of the Bible in the public schools violated her rights as an atheist. She won a decree by which the Bible was thrown out of schools all across the nation. One swipe of the law and they were out.

That one woman touched the lever of power in the American legal process, and did away with morning Bible reading in the public schools.

Some months later I was seated at my desk in the newsroom when an editor handed me a short piece of wire copy. It was from upstate New York, reporting that a school principal there had refused to permit the printing of two verses of the Bible in the high school yearbook.

"Look into it," the editor told me.

I sensed a story of some importance and went after it by telephone. I learned that some high school students had gone out to get ads for their yearbook. One of them had pushed the front doorbell of a certain man and asked him if he would like to take a small ad. He thought about it a minute and said, "Well, yes I would." The man was a former drunkard who had been converted to the Lord Jesus Christ and had gone sober, and he wanted to glorify the Lord in that little ad. He told the student he would like to take an ad and put two Bible verses in it. The student said fine. The man wrote the verses out and paid for the ad. When the student took the ad back to school the principal said, "No, you can't print those Bible verses in the yearbook." He thought it might violate the Supreme Court ruling.

I talked by telephone to the man, to the student who sold the ad, to the school principal and to the pastor of a Bible-preaching church who had taken the issue up publicly. The people there pointed out that the yearbook had accepted ads from two saloons and a dance hall. Only the Bible was banned. They said, "We believe that our rights as Christians are violated by such a ban." They said they had hired a lawyer and were going to take the matter to court.

It seemed that this was a case in which a school principal had gone too far, a case that offered the very good possibility of getting a modifying ruling asserting the right of a citizen to quote anything reasonable that he wanted in

an ad. Such a ruling would have communicated a certain balance to weak or timid school authorities who had gone to extremes in shying away from the Bible.

I waited some time and then called upstate to ask the progress of the case. The man I talked with told me, "We think we had a good case, but we decided to drop it. We figured it would cost too much."

Last August I was covering the Christian Booksellers Convention at Minneapolis and I was talking to one of the richest Christian publishers in America, and he said to me, "That was an interesting story you had about the Bible and the school principal. I called the people you mentioned and told them if they needed any money for the case I'd be glad to help."

There you have it. The unbeliever let nothing stand in her way until she had touched the lever of power that caused the Bible to be thrown out of the American public schools. But when the opportunity arose to press an answering case that had every opportunity to go forward—including full publicity and an important offer of help—the believers failed to go forward with it, failed to touch the lever of power in the law.

Consider China. The door to missions opened there in the last century and many went in. There were great missionary movements in that vast nation, some of them with miracles attesting the Word. And a Christian establishment grew in China. Many wonderful things were done. There were Christian schools and hospitals and churches and evangelistic meetings and orphanages and much more.

And while Christians were busy about all of these good things, the Marxists were also busy. They weren't doing very much about hospitals, but they were *going after the government*. They worked at it until they got it, and when they got it just about all of those good things the Christians were working at were closed down or taken over.

By failing to pitch the vision high enough, Christians allowed the forces of evil to steal the day. Oh but you say, it is too much to expect us to go after the government. If it wasn't too much for the Communists, why is it too much for the Christians.

to page twelve

A condensation of an address given at Messiah College.
Analyzing Hindu thought, Rev. Sider speaks to the issue of how
the Christian message should be presented in India.

Mysticism and Christianity

Harvey Sider

Mysticism has become such a popular matter these days that most major magazines occasionally carry articles touching various aspects of the subject. For example, *Time* recently had two articles in one issue: "A Voyage to Utopia in the Year 1971" and "The Webs of Maya." I also discovered a keen interest in yoga during my few months in America. In its initial form, yoga is nothing more than exercises, but its real intent is to lead students into meditation and then into mysticism.

Since the visit of the Hindu Maharishi Mahesh Yogi (*maha*=great; *rishi*=sage, holy man) to America several years ago, there has been an increasing interest in mysticism. Thus we see the great Hindu holy man coming to America to teach us the way of salvation through yoga and autosuggestion—in Paul's words, "another gospel."

As one carefully studies the concepts underlying mysticism, it becomes evident that the primary emphasis is on experience and intuition. Dr. Francis Schaeffer, in *The God Who Is There*, defines mysticism as "a tendency to seek direct communication with ultimate reality of 'the divine' by immediate intuition, insight, or illumination." Webster and other authorities, while using various terminologies, all reach the same basic conclusion as did Dr. Schaeffer. And because the mystical experience may be pathological, demonic, or genuinely religious, it is necessary, but not easy, to have a clear understanding of it.

There are several reasons why mysticism has taken on importance in our generation. Leslie Lyall says, "Usually it is the intellectualism and formalism of orthodox religion, whether Christian or non-Christian, which drives its followers to seek a deeper meaning and satisfaction in mystical experience." *Time* concludes that "It is out of revulsion against the omnipotence of the technological state that... has brought a revival of mysticism and a fascination

for the religions of the east." Other factors, such as our materialistic orientation, could be mentioned.

There are elements of the mystical in all world religions. Animism is clearly mystical. Benjamin and other animists among the Brethren in Christ in India witness to the trance-like experience



Rev. Harvey Sider, Superintendent of Missions in India, in an informal pose, in a church board meeting.

leading to an other-worldly "life." Islam was reputedly founded as the result of mystical visions seen by Muhammed in an Arabian cave. I have stood at both Bodh Gaya and Sarnath, two of Buddhism's most sacred spots. At Bodh Gaya, Buddha is said to have received his "enlightenment," and from this mystical experience he went forth trying to reform the corrupt Hindu religion of his day. The key to Buddhism is an emphasis on yoga, right meditation, which will allow men thus to enter Nirvana, having escaped the ethical law of cause and effect.

Judaism has displayed a strand of mysticism; how else can one explain the great visions of Isaiah, Ezekiel, and Jeremiah? And Christianity, although

not emphasizing it, clearly has overtones of mystical experiences. This is what Paul constantly was talking about, as evidenced by his favorite expressions "in Christ" and "Christ in me." The Apostle and Augustine rise as towering examples of the role mysticism played in the lives of early Christians. And much later, pietism arose as a revolt against the dead orthodoxy of the reformed Church.

But it is in Hinduism that the emphasis on the mystical experience has its deepest roots and longest history. For the Hindu it is the model form of religion. The way of the *sadhu* and *rishi* is highly idolized, even though they are parasites on a poverty-ridden country. Thus the starving Hindu will give up his last bite of food to feed the "holy man" who has "attained." Salvation to the Hindu is quite a different concept from the Christian idea. Hence, when I speak to a Hindu about "salvation," I am careful to make clear that I am not discussing his idea of "self-realization and ultimate release from one's karma" which really means an absorption into the Ultimate—namely, Brahma.

Dr. Radhakrishnan, former President of India, is perhaps the leading promoter of syncretism in India. In *The Hindu View of Life* he argues that all religions, in their essence, are based on the experiences of their founders. Since the important thing is to have a mystical experience, Christians, Hindus and Muslims can all come together in one great world religion. If this is true, what does the Christian missionary in India have that is unique? If there is no difference, we in India are merely wasting our time preaching Christ.

However, Leslie Lyall clearly points out that there are three ways in which Hindu mysticism differs from truly Christian mysticism. In the first place, the Hindu concept of God as an impersonal force, a mere absolute, conflicts

to page ten

Religious News

13 Married Men Ordained Roman Catholic Deacons

To fill an office that until recently had been in disuse for more than 1,000 years, 13 men—all married—were ordained as Roman Catholic deacons by John Cardinal Dearden, archbishop of Detroit.

The men were a labor economist, a mailman, an engineer and 10 others.

These were among the first American laymen to complete training for the permanent diaconate which was restored by Pope Paul VI in 1967 and established in this country the following year.

The ordination brought to 28 the number of permanent deacons now serving in the U.S.

Scholar Sees Attitude Toward Law of Moses Major Difference Between Jews, Christians

A Jewish specialist in New Testament study told a Jewish-Southern Baptist conference in Cincinnati that "the figure of Jesus . . . has not been the major substance of the on-going differences" between Christians and Jews.

Instead, according to Rabbi Samuel Sandmel of Hebrew Union College, "the essential difference" would appear to be in attitudes towards the "Laws of Moses."

The Jewish view of the Law of Moses, said Rabbi Sandmel, is that the law is "a revelation of on-going validity . . . that is neither surpassed nor superseded."

4,000 Catholic Pentecostals Gather at Notre Dame

Some 4,000 Catholic Pentecostals gathered at Notre Dame to "sing a new song" to a Church they believe needs to find renewal through the Spirit.

In a keynote address, Father Edward O'Connor, C.S.C., a Notre Dame professor who is the author of a recent book on Catholic Pentecostalism, called attention to the growth of the movement that began at Notre Dame in 1967 with living-room sized prayer meetings. It now numbers more than 10,000 people.

Though Christ is the Word, Father O'Connor said, the Spirit adds the melody for a "new song" that will characterize the "second Pentecost" asked for by Pope John XXIII.

A mixed crowd of young and old, bearded and clean-shaven, medallion-wearing and hot pantsed, lay and religious attended the Fifth International Conference on the Charismatic Renewal in the Catholic Church.

Church Switches Worship Hour

St. Andrews United Methodist Church in Dallas, Texas, has joined other congregations in this city by switching its worship service from Sunday morning to Thursday evening.

Church school begins at 6:45 p.m. and worship service at 8 p.m. each Thursday until Aug. 19. Pastor Donald G. Coke said the church will be open also on Sunday morning for meditation, and a host couple will meet visitors.

TEAM Notes New Opportunities In Rhodesia

Following the Rhodesian government's assuming of responsibility for the supervision and financing of former mission schools, new doors of educational opportunity are open, says The Evangelical Alliance Mission.

Forty schools of TEAM enrolling 6,000 pupils are included in the "take over."

"African leadership is encouraged," says a mission leader, "as a result of the new relationship."

Tax Exemption Returned to Hargis' Christian Crusade

Judge Allen E. Barrow, Chief Justice of the United States District Court at Tulsa, Oklahoma, has restored to Christian Echoes National Ministry, Inc. (Christian Crusade) its exemption from federal income tax.

The decision culminated four years of litigation in which the founder and president, Billy James Hargis, contended that the Internal Revenue Service singled out his group for penalty because of its militant, right-wing conservative stand on political issues.

Mormons to Restore Illinois Town Which Once Evicted Them

120 years ago the town of Nauvoo, Ill., drove out the Mormons with guns and sticks, but the Latter-day Saints are making plans to restore it.

Since their exodus in the 1840s, the town of 11,000 people which the enterprising sect leaders had turned into a showcase community hasn't done well.

A legend has it that the Mormons put a curse on Nauvoo so it wouldn't grow again, according to town historian Ida Blum. "And it does seem that we've been plagued," she says. "Anything that was tried here seemed to go to pieces."

Now the Mormons are returning, moving back in force to restore Nauvoo on a sweeping bend of the Mississippi River that they once built to frontier splendor.

Once "Richest Girl" Makes Harmony in Black Choir

Miss Doris Duke, "the world's richest girl" back in the 1930s and '40s, has joined the congregation of a black church in Nutley, N. J., and sings in one of the choirs each Sunday.

The white tobacco heiress sings in the senior choir and "she sings well," a

member of the First Baptist Church here said.

Pastor Lawrence C. Roberts at first had refused to confirm or deny to a reporter that Miss Duke, who lives on a 2,500-acre estate in Somerville, N.J., was a member of the congregation. The Baptists are helping to keep their famed church member out of the limelight and even refused permission by reporters to take her picture at a church banquet.

Court Will Rule on Death Penalty; Removes 39 Inmates From Death Row

The U.S. Supreme Court will decide on the constitutionality of the death penalty at its next term beginning in October.

It will hear four cases in which defendants contend that capital punishment violates Eighth Amendment bans on "cruel and unusual punishment."

At the same time, the justices set aside the death sentences—but not the convictions—of 39 persons in "death rows," including Richard F. Speck, sentenced to die for the 1966 murders of eight nurses in Chicago.

Bill Would Offer Haven in U.S. For Illegitimate Viet Children

Illegitimate children born of American fathers and Vietnamese mothers could be adopted by American couples under a bill introduced in the Senate by Sen. Frank E. Moss (D-Utah).

Such children are not recognized officially at present by either the U.S., or South Vietnamese governments, and are "children without a country" in a nation where illegitimacy carries more of a stigma than in most other countries, Sen. Moss said.

Rabbi Says "Jesus People" Have Jewish Parents "Running Scared"

Southern California "Jesus people" have some Jewish parents "running scared" about losing their children to Christianity, a Reform rabbi from Santa Ana told a group at the 82nd annual convention of the Central Conference of American Rabbis in St. Louis, Mo.

Rabbi Robert Bergman told fellow rabbis of the aggressive recruiting behavior of unconventional young Christians. "Two of our own kids drive up to temple meetings," Rabbi Bergman said, "with 'Jesus loves you' stickers on their car. Their parents are running scared."

Report Pennsylvania May Try Parent Grant Program to Offset Court's Ruling on "Aid"

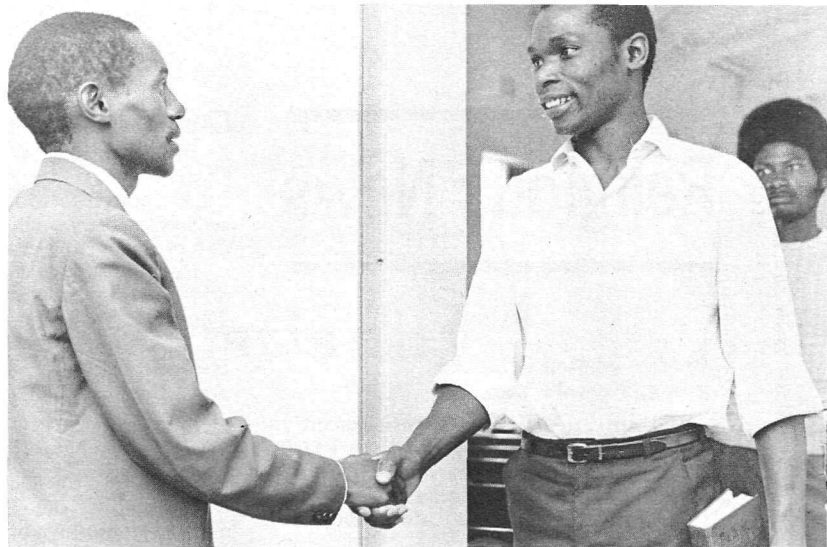
The U.S. Supreme Court ruling striking down as unconstitutional Pennsylvania's \$17.5 million-a-year aid to parochial and other private schools, stunned Roman Catholic officials, whose first reaction was that some church schools will be closed by financial woes.

There were some indications that new state legislation will be initiated, however, to change the "purchase of

to page fourteen

Missions

Zambian Brethren Confer



William Silungwe (left) greeting people after a Choma worship service. He has assumed the duties of District Superintendent at Sikalongo, with Rev. David M. Brubaker, assisted by Mr. H. H. Kwamanakweenda, taking the Choma pastorate.

by Philip C. Mudenda, a graduate and former instructor of Wanezi Bible Institute, currently on the staff of the David Livingstone Teacher Training College.

"God's Standards for His People" was the theme of the Zambian Regional Conference, held at Sikalongo Mission. The keynote message was given by Bishop H. F. Kipe who stressed Isaiah 55:6-9. Each speaker stressed that his topic or area of service was the most important one. This revealed that everything done for God was of great value, big or small.

Bookroom—"A bookshop in a town can determine its destiny." George Kibler outlined the various ways in which the bookshop has helped many people—economically, socially, intellectually and, above all, spiritually.

Bible Institute—This helps the Church to evangelize and it is therefore "the backbone of the Church," as it trains pastors. "Its learning input results in life output." The mobile school will go where people are.

Medicine—Those engaged in medical work emphasized their wonderful opportunity in witnessing to the sick people. They also stressed the valuable service of the hospital evangelist for pastoral and follow-up work.

Home and Family Life—The committee emphasized that their work was the most important because "as goes the child, so goes the nation." This was strengthened by the address given by Grace Holland on family relationships, when she said "Neither party should cling to any family other than what they two have formed." The reaction after the address was that the people requested it to be written down for all to read.

Reports—The treasurer's report revealed that the offerings received were not healthy enough. In order to meet our needs, *all* must prayerfully follow God's standard of tithing and giving cheerfully. In the district superintendents' report Rev. Mudenda stated that Mumbwa Church building was completed in 1970, and that services were started at Chibizhi (Macha area) where the attendants are mature men and women. New Life for All prayer cells were started at various places and at some, NLFA instruction classes are now in progress.

Youth Bible Quiz Competition—This was most interesting. Young people showed keen interest throughout the

competitions. St. Mark's Secondary School (Mapanza) boys competed in spite of being only three members for the semi-finals and two for the final quiz, of course without a coach. They had studied the chapters alone. All teams worked diligently in studying their Bibles. Thus we believe the aim of Bible quizzing is being achieved—young people reading the Bible themselves. The winner and the runner-up in each category were: Junior—Chikanta, Siankoke; Senior—Singani Central, Macha Girls; Post Primary—Macha Secondary, St. Mark's Secondary.

Sunday Services—Sunday morning was adorned by the observance of the Lord's Supper. There were 176 Christians who took part in the Feet Washing and Communion Service in a warm spirit of fellowship and thankfulness. Approximately 600 attended the mid-day service. After Bishop Kipe's message on "God's Standard in Christian Service and Church Growth" there was a short but significant service of installation for the newly-elected Church Executive Committee and for Brother and Sister William Silungwe to the office of District Superintendent.

Mission Memos

Missionary Orientation—Fifteen to twenty missionaries will study their new role in relation to maturing churches in nationalistic societies August 2-7 during the Roxbury Holiness Camp.

"Self-Help" Project Dedication—August 15 is the date set for the dedication of church improvements at Saville (Allegheny Conf.). Costing about \$10,000, the project was largely a self-

help endeavor, led by an energetic pastor.

Rev. George E. Bundy, education secretary of the Brethren in Christ Church in Rhodesia; Rev. S. M. Mudenda, district superintendent of the Brethren in Christ Church in Zambia; and Marshall Poe, missionary in Zambia, were among the 36 participants in an

intensive four-week International Institute of Christian Communications sponsored by Daystar Communications, Inc. at Salisbury, Rhodesia, May 24-June 19.

Daystar Communications is a Christian organization of specialists using modern techniques of analysis, measurement, and evaluation to provide missions and national churches with new tools for promotion of church growth.

Africa

Backward Look . . .

Having returned to Zambia after a brief trip to the U.S., Fred Holland reflects on his experiences at home and anticipates the work on the field with the mobile Bible school. His time in the states was devoted to the study of programmed instruction in extension schools.

BACKWARDS I SEE: A group of friends meeting me at the Philadelphia airport—my brother, Charles, bringing me a big overcoat. Dick Witmer lending me a car. Mission executives at Wheaton being so interesting and human. Dr. Susan Markle and husband at the University of Illinois (Chicago) giving me an office next to theirs for guided study, answering stacks of questions, then saying, "We couldn't accept any payment, really." The home church at Fairview being so warm spiritually as a young lawyer friend deeply sought the Lord. Friends setting up a fund to support the all-Africa evangelical Bible school fellowship. Dayton Mission friends loving me and over-feeding me and providing the setting to hear Indonesian Mel Torme tell about the revival. Getting to see each of the four U.S. Bishops and hear about the church.

Forward Look

FORWARD WE SEE: Work and more work. Writing programmed lessons. Making them relevant to the needs of the Tonga people. Operating the six extension centers on the 200-mile circuit. Keeping house in a VW camper and making daily moves. Getting together with other Bible schools in Africa to try to work out a system for producing needed programmed lesson books.

We foresee rewarding moments, too. We hope for more experiences like those encountered in the first term of extension Bible school work. One old pastor in Acts class stood and wept and asked, "How can we receive the Holy Spirit?" Another old man said that he had been a Christian for many years but wondered about asking the spirits of his fathers to receive him well into the spirit world when he died. It was thrilling to lift up Jesus as completely able to save him and take him into the future world.

Japan

Shimonoseki Activities

RIGHT: A Sunday morning worship group recently at the Book house. The couple seated in the exact center of the picture was honored on the announcement of their engagement. You will recognize the faces of Doyle and Thelma Book and Chari, and Dwight and Carol Thomas.

BELOW: Mr. Abe, formerly of Hagi and now a leader in the Shimonoseki group, and Miss Aburatani, daughter of Mr. Aburatani of the Hagi church from its earliest days, were married recently. They are pictured with Stephanie and Chari Book.

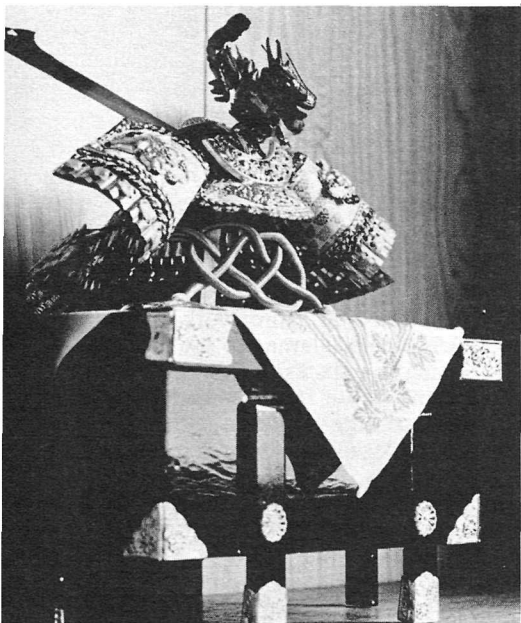
LOWER RIGHT: A holiday luncheon for the ladies of Thelma Book's Bible class, which meets weekly in their home.



And Take the Helmet of Salvation . . .

Mysticism

from page six



This is the gift mentioned in the article, a model helmet of the ancient Japanese warrior. The helmet, itself, has many colors including gold and measures about ten inches across. It is displayed on top of a black lacquered box in which Japanese place rice cakes. The helmet is still displayed in many homes to honor the male children.

Dr. Nakagawa, a Japanese veterinarian, who made a profession of faith in Jesus Christ last November in our Tokyo Church recently presented to the voluntary service workers, Tim and Nancy Botts, a congratulations gift on the birth of their first son. The following letter, which accompanied the gift, was written in English as it appears below. It illustrates the creative way in which this young Christian expressed his new faith within his own cultural background:

Dear Mr. and Mrs. Botts,

We are very glad to say congratulations to you on the birth of your baby. In the human world, it is one of the greatest events for a baby to come into the world, isn't it? God bless him! Now we are very happy imagining your new home. We are sending Andrew a present, a model of an old Japanese helmet, with our pleasure. As you know it is our custom to decorate our house with models of old weapons and to fly imitation streaming carp in the garden on May 5, Boys' Day. Today we would like to send this small helmet as a symbol of the Christian's weapon (Ephesians 6:17). We hope Nancy is in good health.

In Christ's love,
Michio and Yoko Nakagawa

with the Christian concept that God is the Creator and Ruler of the universe, One who is Personal and as such has created man in His own image as a personal being separate and distinct from Himself.

Secondly, Hinduism entertains a false view of man—a view which is one of the most difficult things for a missionary to try to change. Maharishi is quite orthodox in the Hindu sense when he declares man to be divine and have the same identity with God. As Fritz Ridenour has stated in *So What's the Difference?*, "every man is God" for the Hindu. Hence, Christ was just another incarnation, and we too can be just as divine as Christ. Therefore, also, good and evil are only relative terms. Yet the great sin of the mystics is that of Adam and Eve, who aspired to be as God. A Hindu mystic never admits his sin *per se*, but rather attempts to be absorbed into the ultimate through meditation and yoga.

Third, the mystical experience of the Hindu is not that of communion with God so much as autosuggestion, communion of man with self, a process of self-discovery. But self-realization is not the same as God-discovery and cannot possibly lead to it. Man can only know God, and thus only come to really know himself, in the face of Jesus Christ, and not in self-imposed meditation or through philosophy, or technology, etc.

Perhaps the real error in Dr. Radhakrishnan's thinking—the error of many other mystics as well—is the placing of experience above truth. Experience is good, and is to be taken as a part of the Christian life, but it cannot be taken as the deepest and truest form of religion until it is based and anchored in the revealed truth of the Word.

William Oursler, author of *The Greatest Story Ever Told*, in his testimony "My Restless Search," shows the proper balance that is necessary in our quest for religious experience. He said, "In my search for truth, I explored many different fields. A study of comparative religions over a decade of years led me from Buddhism all the way to Zoroastrianism. . . . I attended evangelistic meetings of Billy Sunday. I even waited for spectres in the darkened room seances of spiritualistic mediums. Out of all this I emerged at 30 a self-styled agnostic." Many long years later his quest was ended when he learned to put his faith in God. Then he discovered what is truly meant in coming close to God and experiencing God's presence.

Christian experience can be a breathtaking experience . . . when it is rooted in the Word, and in the faith which Jesus left to us.

Have You
Seen Me



I was hungry
and you formed a "humanities"
club
and discussed my hunger.
Thank you.

I was imprisoned
and you crept off quietly
to your chapel in the cellar
and prayed for my release.

I was naked
and in your mind
you debated the morality of my
appearance.

I was sick
and you knelt and thanked God for
your health.

I was homeless
and you preached to me
of the spiritual shelter of the
love of God.

I was lonely
and you left me alone
to pray for me.

You seem so holy,
But I'm still very hungry
and cold.

—Anon.

Pulpit and Pew

Pastor and Church Help Ex-Convicts

Fifteen dollars and a prison-made suit do not take a man far along the road toward a final discharge from prison.

Abe Peters, pastor of the Topeka (Ind.) Mennonite Church since 1966, knows that. So he regularly drives a hundred miles from his home in Topeka to the Indiana State Prison at Michigan City to add a "spiritual dimension" to the lives of the prisoners there. And last February he brought three parolees to Topeka.

Not everyone was happy about it, but many people were behind him. His

church rented a three-bedroom house, owned by DeWayne Bontrager, on the east edge of Topeka. The church's peace and service committee, made up of Phil Yoder and Bob Lambright, directed a three-day clean-up and paint-up project to ready the house for the parolees. The Lambright Hatchery near LaGrange helped out by offering employment, for parole regulations stipulate that a man must have a job before he is released from prison. The Central District advanced \$200 for a revolving fund to help prisoners get started in the world outside.

The men living in the halfway house do their own cooking and housekeeping. They are advanced some money, with the agreement that this is a loan which is to be repaid as soon as possible. However, no time limit is set for repayment because the men need their first paychecks for other necessities. The money, when repaid, is to be used as a revolving fund to help other parolees. In this way the project is to become self-supporting after it is once started.

A few were reluctant about the parolee plan. "But now the response is very good," says Peters.

Today church members send cards, letters, and holiday notes to men who have never heard from anyone outside. "They are involved now and I think it marvelous; because it's also being done in the name of Christ," stated Pastor Peters.

Early in his ten-year ministry at the Markham Community Mennonite Church, Larry Voth found two little children at home one afternoon. They asked him, a complete stranger, to come in to see the cat. Why were little children left unattended during the day? he wondered.

He discovered that there was a need in the community for a day care center where preschoolers could be left while parents worked.

Starting with a capacity of twenty-three in 1964, the Day Care Center now is licensed by the Illinois Department of Children and Family Services to take in sixty-five children. Attendance at the nursery, which is open from 6:00 a.m. to 6:00 p.m., ranges from twenty in summer to forty-five in winter.

"It's the best thing that has happened in this community," said one local mother.

Markham, a suburb of Chicago, in 1950 had a population of 2,000, by 1960 the population had swelled to 12,000, and now it stands at 17,000. It is an integrated community, with black and white people about equal in numbers.

The youngsters, three to five years old, come from lower-middle-class to upper-middle-class families. "The number-one goal with the children is to help them develop healthy relationships between children and children, and chil-

Church Operates Day Care Center

dren and adults," says Voth. "We try to stay away from a fixed, regimented kind of program which children will be subjected to the next twelve years," he adds.

But even though the program is not rigidly structured, there are scheduled times for singing, painting, playing, eating, and sleeping, all in a relaxed atmosphere in which children can develop their independence and self-confidence. Learning, therefore, is the by-product, not the aim of the nursery.

The youngsters come from a variety of homes. Over half of them come from

one-parent homes—most of them live with their mothers, although a few live with their fathers. Others come from stable homes in which both father and mother have to work. White and non-white homes are about equally represented.

Duane Graber, a voluntary service worker is presently the director of the center. His wife, Edith, is the cook. Their two-year term will be up in fall.

Phyllis McKemmy, a black mother from the community who has been helping with the work, will become directress next year. Jane (Mrs. Larry) Voth is the center's nurse. She will work closely with Mrs. McKemmy.

Larry Voth likes this heterogeneous staff—there are mothers, single people, and young-marrieds in the group. And it is the only nursery around with a full-time man on staff. Parents pay \$17.50 a week for each child, although adjustment is made for days not in attendance or in hardship cases.

Lines of communication between parents and staff are kept open in a number of ways. A parent board has been formed, on which are eight parents, the pastor of the church, and the director of the nursery. Three times a year is open house. To the last open house, on May 7, when a cast of fifty-eight youngsters put on the operetta, "Peter Rabbit," almost two hundred people came.

*what, why and how — the change
in the Sunday school year*

Change Is the Name of the Game

Rick Stancliffe

As everybody knows, Easter is in springtime, family vacations are usually in summertime, school starts in autumn, Christmas is the major Christian event in wintertime. Everybody knows, but the traditional quarter system observed by Sunday School publishers has been pretty much out of step with the pattern of Christian family living.

This year, most of the major religious publishers will begin conforming to a new calendar system that correlates quarters with regular events much more closely. Change is in the air, and religious leaders, Sunday school teachers and officers are probably looking for answers to a lot of questions!

Here are the most likely ones, with the best available answers.

"What are the new quarters?"

The new quarters are: *Spring*—March, April, May; *Summer*—June, July, August; *Fall*—September, October, November; *Winter*—December, January, February.

"What's wrong with the old system?"

Falling as it does, some years in March, some in April, Easter wandered between the old first and second quarters. This made program uniformity from year to year impossible.

The second event which varies among districts and changes every year is the ending of public school semesters. This is always out of step since some Sunday schools promote at the same time as the public schools, but the quarterly material for the student's new Sunday school grade didn't apply until the beginning of the third quarter.

Then there is the family vacation item. Most vacations fall in the out-of-school months of June, July and August, yet the old system threatened an unfinished second quarter, a poorly-started third quarter, or both, especially for students leaving home for college.

Perhaps the greatest monkey wrench of all was the next event—the start of public school. Pupils could actually be seventh graders in public school and

juniors in Sunday school—until the starting of the fourth quarter a month later!

The last events of the year are centered around Christmas. In the old system, Christmas came at the end of the fourth quarter. This made it impractical to design quarterly material cover illustrations around the Christmas theme; the gap between the beginning of October and December 25 was just too great for sustained impact. In addition, there was the danger of having first quarter materials for the following year delayed in the mails by the Christmas rush.

"What are the advantages of the new system?"

The new quarterly system reverses all the disadvantages of the old one: (1) Easter will fall in the same quarter every year, which permits uniform planning (and also puts Easter in the spring quarter where it belongs); (2) the end of the spring quarter coincides with the end of the public school year, coordinating availability of teaching material with promotion in cases where simultaneous promotion is followed; (3) the vacation months fall entirely within the summer quarter, and subject matter for this quarter can be prepared with the interruption possibility in mind to minimize the loss from breaks in continuity; (4) the starting of the fall quarter coincides with the resumption of public school, thereby (finally!) eliminating "Sunday school lag"; (5) Christmas comes at the *beginning* of the winter quarter, permitting cover illustrations to make full use of the Christmas theme; (6) materials that are mailed are scheduled entirely outside the Christmas rush period.

"How do we change over?"

The changeover to the new system will start with the first Sunday of September 1971, for most publishers. The first half of 1971 followed the traditional quarters; but what would have been the usual third quarter (July-

August-September) has been shortened to just July and August. Then the new fall quarter begins, and the changeover is complete.

"What do I do?"

Be sure to order your fall quarter materials—and the materials for all future quarters—one month sooner than before. And be prepared to enjoy smoother, better-coordinated Sunday school programs in the years to come!

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The Lever of Power

from page five

In the United States, Christians are almost totally failing to act where they are most needed—on the highest levels of public influence: In legislatures and other elective offices; in the mass media; in the great universities where most of the most influential people of the next generation are trained and where what they believe is shaped.

Recently I saw a cartoon. It showed the main room of an old-fashioned Dutch house. Water was falling outside, and a leak had developed in the ceiling. The small boy of the family was standing on a table with his finger plugging the leak.

A rather frantic looking man was standing at the front door, motioning for the boy. But the father stood there and said, "Well, the dike will just have to wait."

The boy was so busy plugging the leak in the ceiling of his house that he could not go and plug the leak in the dike!

The folly of that is plain: No matter how carefully the leak in the roof is plugged, if the dike gives way, the whole house and everything in it will go under—and the city as well.

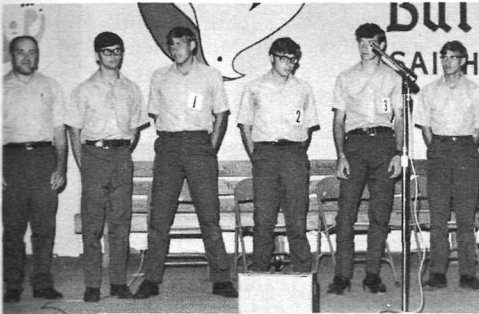
We have been so busy looking after our own evangelical interests that we are doing almost nothing about great national issues. It will not help at all if we protect and preserve our evangelical realm, while allowing the nation we live in to go to ruin.

Jesus did not tell us to be spectators until He comes. He did not tell us to restrict our activities to deploring the state of affairs. Nor did He tell us to occupy until the going gets too hard. Jesus told us to "Occupy, 'til I come."

By what means, and to what degree, shall we occupy? By every available means, and to the highest possible degree!

Quizzing -- 1971 Style

The Regional Winners



Allegheny: Marion Walker, Coach; Enlow Walker, Captain; Mark Walker; Stanley Morgan; Thomas Walker; Ronald Miller.



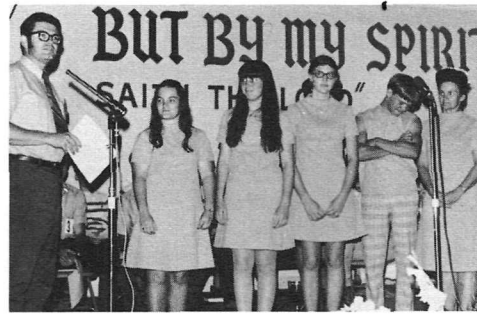
Atlantic: Mahlon Fry, Coach; James Fry, Captain; Scott Heisey; Dennis Bicksler; Spencer Heisey; Cindy Dohner; Alice Dourte.



Canadian: George Comfort, Coach; Marvin Coverdale, Captain; Danny McPherson; Keith Lane; Kenneth Traver; Rosemary Traver; Kathy Bossert.



Central: Esther Engle, Coach; Margaret Helmuth, Captain; Susan Engle; Cindy Thomas; Connie Leinbach; Jan Charles.



Midwest: Ruth Blackketter, Coach; Ariel Blackketter, Captain; Lynn Blackketter; Kathy Meyer; Iris Blackketter.



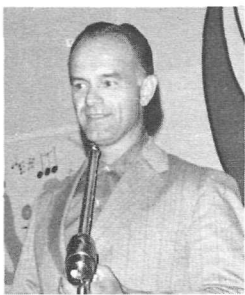
Pacific: Pat Smith, Coach; Phil Smith, Captain; Ruth Musser; Karen Heise; Heidi Miller; Shirley Musser.

The Champs

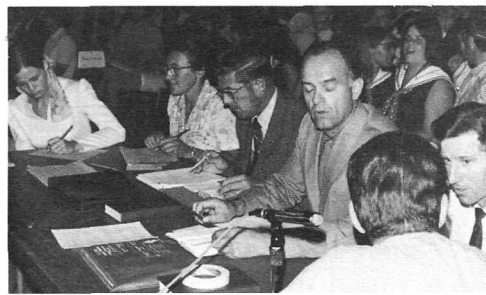


The Officials

The new quizmaster,
Roger Witter



The 1971 Quiz Officials



Quizmaster, Paul Hostetler



Religious News

from page seven

educational service" approach negated by the Court to individual grants to the parents of private school pupils.

Indonesians' Shift to Christianity From Islam Traced to Many Factors

For more than five years, the Christian church in Indonesia has watched with fascination and some puzzlement as conversions to Christianity have mushroomed.

Perhaps as many as 2,500,000 Indonesians embraced the Christian faith between 1965 and 1968, according to a World Council of Churches study reported by Barbara Howell in Religious News Service.

The spectacular increase has begun to decline but growth continues unusually large among Protestants in Java, says Dr. T. B. Simatupang of the Indonesia Council of Churches. There are entire villages in densely populated central and east Java which have transferred religious allegiance from Islam to Christianity. Some congregations are made up completely of new converts.

College President Sees Asians Increasingly Suspicious of U.S.

"Asians increasingly view our involvement in Vietnam as an instance where a nation that is predominantly white, Christian, rich and powerful, comes to Asia and destroys a land and a people who are predominantly colored, non-Christian, poor and oppressed—and does it in the name of saving them."

Dr. Gerald H. Anderson made these remarks at the Western Pennsylvania Annual Conference at Grove City College.

He said Asians wonder who gave the United States a license to treat them in such a manner.

Dr. Anderson, president of Scarritt College in Nashville, Tenn., expressed the conviction that "it will be virtually impossible for any white American missionary to speak to a brown Buddhist Asian about the love of Jesus Christ for at least a generation after the Vietnam war ends.

Cuba Church Seen Holding Its Own

Despite restrictions by Premier Fidel Castro, church life in Cuba seems to be holding its own and even gaining ground, in some cases.

This observation, carried by George W. Cornell's AP column, is said to be the general picture that emerges from recent reports of churchmen from that island nation or visitors to it.

"Either there is an increased freedom, or the church is just now becoming uninhibited enough to discover the freedoms it has had," Joyce Hill is quoted, Miss Hill is a United Methodist missions official who recently spent 17 days on the island.

Church meetings are held without any difficulty from local authorities, Miss Hill said of town after town.

Church News

ALLEGHENY CONFERENCE

The Air Hill bulletin reports Avery Zook II as the winner of the ten-mile General Conference Walkathon by being sponsored for \$241.60. Kevin Witter was a close second with \$230. Eight persons from the Air Hill Church walked the ten miles and were sponsored for a total of \$688.60. The receipts from the Walkathon support the Summer Service work of the Commission on Youth. On July 11 nine persons were taken into the fellowship of the Air Hill Church.

Carlisle: Mrs. Mamie Eisenhower was a visitor at the morning worship service on June 20. A baptismal service was held in the evening with thirteen sharing in the ordinance.

The Five Forks Church welcomed three into church membership June 20 with a baptismal service following the morning service.

Rev. Sam Dalton of Denver, Colorado, was the speaker at the Free Grace Church June 26 and 27. "Tell It Like It Is" was his subject for the Saturday evening service and Sunday morning he spoke on "Questions and Answers of the Ages." Sunday evening he told his life's story. Rev. Glenn Hostetter is the pastor of this church.

The Martinsburg Church held their first Vacation Bible School with an average attendance of 64 June 14-18. Before this they had participated in a community school. On June 13 the film "Like A Mighty Army" was shown. The pastor is Rev. Robert Keller.

New Guilford Church welcomed eleven members into the church fellowship June 27.

The Crusaders of the Big Valley congregation had a chicken barbeque with thirty-five present. Rev. Lorne Lichty is pastor.

A Centennial Communion service was held at the Ringgold Church located south of Waynesboro, Pa., June 5, when Bishop Henry Ginder led the congregation of about 90 persons in an afternoon of fellowship and testimonies, patterned after the traditions of singing metered hymns and reading of the love-feast scriptures, with many reminiscing about love-feasts held there in years gone by. The evening service was in charge of Rev. Paul McBeth with foot-washing and communion led by Bishop Ginder.

ATLANTIC CONFERENCE

Cross Roads reported a Vacation Bible School of 152 held from June 14 to 19. The project for the Navajo Bible Schools amounted to \$165.01. Pastor Peterman was in charge on "Decision Night," when 14 boys and girls responded to the invitation to accept Christ. Lloyd Heisey was superintendent of the school. Rev. and Mrs. Glenn Frey, recently returned from Africa, shared in the Sunday morning service June 20.

Manheim reports a Vacation Bible School held from June 14-18 with an average attendance of 166.

The Manor congregation welcomed home the Ed. Schopf family who had spent six months of a Teacher's Sabbatical in Mexico and Central America visiting missions, including our work in Nicaragua. The Glenn Frey family, recently returned from Africa, contemplate becoming a part of the Manor congregation. The Paul Lehman family who have been in Italy in mission work for about three years, returned June 25 and will be in the area for several months. Rev. Henry Hostetter is the pastor of Manor Church.

Skyline View reports an enrollment of 100 plus in their Vacation Bible School during June. There were eleven professions made during this time.

The Conoy Church welcomed five into church membership on June 13.

CENTRAL CONFERENCE

Central Conference Family Camp was held at Camp Lakeview on July 9-11. Twenty-five families were represented with a total attendance of 109 persons. Dr. Walter Drudge, member of the Oaklawn Psychiatric Center staff, spoke to the Conference. He discussed the subjects of "Preservation of the Family Unit" and "Communication within the Family."

Beulah Chapel continues to receive spiritual blessings as a result of the Ford Philpot Evangelistic Crusade held in Springfield, Ohio, in March. A number of the Beulah Chapel group were converted and four ladies followed the Lord in baptism on June 12 in a vesper service along Buck Creek. Three of these united with the Brethren in Christ at Springfield. Abraham Becker is the pastor.

Christian Union: The Vacation Bible School was held June 3-11 with Charles Rife, Jr., as director. The theme was "Jesus—Today's Answer." The enrollment was 63 with an average attendance of 59. The project was benches for an African church.

PACIFIC CONFERENCE

Congratulations to the Pacific Conference Quiz Team on their success at General Conference.

Friendship Circle ladies of the Upland Church realized an income of over \$900 toward their missionary project from the sale of donated articles.

Mrs. Pauline Sider received an Honorary Life Service Award from the Lincoln School P.T.A. for her outstanding work with children.

BIRTHS

Doll: Richard Clayton, born June 26 to Mr. and Mrs. Richard C. Doll, Five Forks congregation, Pa.

Frankenfield: Tara Lynn, born May 13 to Mr. and Mrs. Larry Frankenfield, Souderton congregation, Pa.

Huffman: Ronald Lee, born June 11 to Mr. and Mrs. Donald Huffman, Big Valley congregation, Belleville, Pa.

Miller: Jeffrey Sebastian, born February 18 to Mr. and Mrs. Ronald Miller, Carlisle congregation, Pa.

Spickler: Angela Lynn, born June 11 to Mr. and Mrs. James Spickler, Maytown congregation, Pa.

Wert: Sherrie Irene, born April 26 to Mr. and Mrs. Harold Wert, Carlisle congregation, Pa.

Zimmerman: Kevin Lee, born July 1 to Mr. and Mrs. Allan Zimmerman, Big Valley congregation, Pa.

WEDDINGS

Alberti-Martin: Elaine, daughter of Mr. and Mrs. John I. Martin, Tulare, Calif., and Leo Alberti, son of Mr. and Mrs. Bennie Alberti, of Tulare, June 13, in the Waukena School auditorium with Rev. Kenneth Gardener, pastor of Waukena Community Church officiating.

Brubaker-Yoder: Laurie, daughter of Mr. and Mrs. Paul Yoder, Telford, Pa., and James, Jr., son of Mr. and Mrs. James Brubaker, June 5 at her home with Rev. Winfield Ruth and Rev. John Byers officiating.

Eisenhour-Hossler: Kathryn, daughter of Mr. and Mrs. Samuel Hossler, Elizabethtown, Pa., and Lester Eisenhour, Middletown, Pa., son of Mrs. Helen Milanchis, Lebanon, Pa., and the late Paul Eisenhour, June 19, in the Conoy Church with Rev. Melvin Patrick officiating assisted by Rev. Allon Dourte.

Hade-Simmers: Debra Sue, daughter of Mr. and Mrs. Thomas Clair Simmers, and Dennis Allen, son of Mr. and Mrs. Lloyd Hade, both of Waynesboro, Pa., June 26, in the Blue Rock U. B. Church with Rev. Donald Bender officiating.

Harper-Marr: Constance Suzanne, daughter of Mr. and Mrs. Merlin Marr, Hagersville, Ontario, and Thomas Edward, son of Mr. and Mrs. Rufus Harper, Massillon, Ohio, April 10, in the Springvale Church with Rev. Paul Nigh

officiating assisted by Rev. Merle Brubaker of the Massillon Church, Ohio.

Hobson-Lechlitner: Sally, daughter of Mr. and Mrs. Marvin Lechlitner, Wakarusa, Ind., and Codie, son of Mr. and Mrs. Walter Hobson, Swanton, Ohio, were married July 10 in the Nappanee Church with Rev. Earl Engle officiating.

Kurtz-Engle: Mary Lynette, daughter of Mr. and Mrs. Donald Engle, Mt. Joy, Pa., and Barry J., son of Mrs. Lois Kurtz and the late Jacob Kurtz, Elizabethtown, Pa., June 12, in the Cross Roads Church with Rev. Roy J. Peterman officiating, assisted by the Rev. David Yingling.

Lehman-Stiltner: Brenda Sue, daughter of Mr. and Mrs. Fred M. Stiltner, Grundy, Va., and J. Roger, son of Mr. and Mrs. Joseph Lehman, Conestoga, Pa., June 5, in the Manor Church with Rev. Glenn C. Frey officiating.

Nicol-Payne: Dorcas Elaine, daughter of Mr. and Mrs. James S. Payne, Springfield, Ohio, and Wayne Lee, son of Mr. and Mrs. George C. Nicol, Urbana, Ohio, May 29 in the Beulah Chapel with Rev. Abraham Becker officiating.

Rittenhouse-Holtzman: Elaine, daughter of Mr. and Mrs. Elwood Holtzman and Gerald, son of Mr. and Mrs. Herbert Rittenhouse, Sr., April 24 in the Souderton Church with Rev. Floyd Hackman and Rev. John Byers officiating.

Rittenhouse-Kerr: Linda, daughter of Mr. and Mrs. Wilmer Kerr and Thomas, son of Mr. and Mrs. Herbert Rittenhouse, Sr., June 19, in Souderton Church with Rev. John Byers officiating.

Schlueter-Deyhle: Mary Jean, daughter of Mr. and Mrs. Carl E. Deyhle and Richard Julius, son of Mr. and Mrs. Richard J. Schlueter, I, both of Springfield, Ohio, June 12, in Weaver Chapel, Wittenberg University, Rev. Carl J. Ulery officiating.

Zook-Peachey: Ella Mae, daughter of Mrs. Elizabeth Peachey and John, son of Jesse Zook, May 15 at the Big Valley Church with Rev. Lorne Lichty officiating.

OBITUARIES

Bert: Joseph Page Bert, son of the late Daniel and Susan Page Bert, was born in Kansas, Sept. 30, 1884, and passed away in Upland, Calif., May 17, 1971. He married Ada Franklin in 1910 and to them were born three sons, Nathan Theodore who died in infancy, Eldon Franklin and Dwight Eugene. He and his wife spent a time of service at the Life Line Mission in San Francisco and then served in a number of offices in the work at Upland: Sunday school superintendent and on the Board of Trustees for Upland College. After Ada's death he was married to Jane Plum, who survives. Also surviving are his two sons: Eldon and Dwight, four

grandsons, and one great-granddaughter. Memorial services were held from the Upland Church with Rev. Elbert N. Smith officiating, assisted by Rev. C. R. Heisey. Interment in the Bellevue Mausoleum, Ontario.

Glick: Mrs. Mabel G. Glick, Smoke-town, Pa., was born Jan. 5, 1899 and passed away May 29, 1971. She was a daughter of the late John B. and Amanda Gish Bradley. She was preceded in death by two husbands: Charles J. Knight and Isaac N. Glick. Mrs. Glick was a member of the Manheim Church. She is survived by a son, Lloyd E. Knight, the following stepchildren: Mrs. Aaron Riehl, Daniel, Mary, Aaron, Jacob and Mrs. Roland Yoder; three grandchildren, four great-grandchildren, thirty-three step grandchildren and a number of step great-grandchildren. Funeral services were conducted from the Manheim Church with Rev. Isaac Kanode officiating. Interment was in the Salunga Mennonite Cemetery.

Hare: Mrs. Lydia B. Hare, wife of Loy F. Hare, Allen, Pa., was born Sept. 27, 1897 and passed away June 22, 1971, in Mechanicsburg, Pa. She was the daughter of the late Henry and Annie Heisey Brubaker. In addition to her husband she is survived by a stepdaughter, Miss Erma Z. Hare, a missionary serving in India; two stepsons, L. Clyde Hare and Howard W. Hare; two brothers; two step grandchildren; and six step great-grandchildren. Funeral service was held in the Roth Funeral Home with her pastor, Rev. Walter Winger officiating. Interment was in the Mt. Zion Cemetery.

Hoke: Mazy Ellen Kniesly, daughter of David and Elizabeth Hunsberger Kniesly, was born in Miami County, Ohio, June 15, 1891, and passed away June 19, 1971. She is survived by six sons: Howard K., Ralph E., Dale R., Daniel D., Albert Jr., and Sharon D., and three daughters: Mrs. Raymond Paulus, Mrs. Vernon Martin and Erma. Also surviving are 39 grandchildren and 37 great-grandchildren. Funeral services were held from the Fairview Church with Rev. Ralph E. Palmer and Rev. Ohmer Herr officiating. Interment in the Fairview Cemetery.

Reinhardt: Graveside services were held June 30, 1971, in Dayton, Ohio for Ann Lynn, infant daughter of Dr. and Mrs. Charles E. Reinhardt (nee Ardys Book), who passed away on the day of her birth, June 26.

Traynor: John David, born Feb. 21 1946, a son of Mr. and Mrs. Raymond Traynor, Hamilton, Ontario, passed away June 10, 1971, the result of a motorcycle accident. He is survived by his wife, the former Lucille Folland.

Funeral services were conducted from the Ridgemount Church, Hamilton, Ontario, with Rev. John Schock officiating. Interment was in the Woodland Cemetery.

The Contemporary Scene

Supreme Court Blocks Direct Aid

Two decisions by the U.S. Supreme Court in late June, 1971, will be remembered as landmark cases.

The first is an 8 to 1 vote in which the Court struck down laws of two states which permitted direct payments for teaching secular subjects to elementary and secondary schools operated by churches.

The second is a 5 to 4 decision in which the Court ruled that it is constitutional for church-related colleges and universities to receive federal grants to put up buildings and facilities used for non-religious instruction.

The rulings are likely to set numbers of elementary parochial students searching for desks in public schools this fall. However, the full impact of the high court decisions won't be felt for at least 12 months because further litigation in related cases must wend their way through courts.

The Supreme Court specifically ruled against government assistance plans in Pennsylvania and Rhode Island which called for a purchase of teachers' services in secular courses and a salary supplement for these teachers. The justices warned against "excessive entanglement" between the

church and the state in these aid programs to education.

Actually, the court had approved previously the use of state funds for textbooks and transportation and lunches. Its ruling this week showed no sign of wavering on these prior forms of aid. It seemed that the justices were saying that the way out of the financial plight of parochial schools in the United States should not lie in further fusing together the functions of church and state educational systems.

The effect of the historic rulings will be far-reaching. Across the nation one-tenth of all elementary and secondary school pupils attend parochial-private schools.

How many of America's 12,000 parochial schools will close because of the ruling? Estimates vary, ranging from 10 to 20 per cent. This would speed up the decline of parochial school enrollment which has fallen 20 per cent in the past half decade. The schools won't give up without a struggle. Those seeking government monies will try for other forms of aid such as tax relief for parents or voucher payments.